Alcuin Club
Prayer Book Revision Pamphlets
III

A CENTURY OF COLLECTS

SELECTED AND TRANSLATED

BY

ATWELL M. Y. BAYLAY

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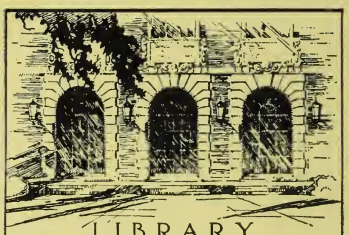

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A CENTURY OF COLLECTS

It is to the Western Church that we owe the creation of the collect; and to the Roman Church in particular, and perhaps to S. Leo personally, we owe the collect in its highly condensed and epigrammatic form. The "Gallican" Churches (Gaul, Spain, Northern Italy, etc.) were content to make a larger expenditure of words. In its most complete form the Roman collect comprises—(1) the statement of some ground of appeal to God, setting forth something which God is, or has done; (2) a supplication; (3) the expression of the object aimed at in that supplication. This form we especially find used for the first collect of Mass, the collect proper, which summed up or collected the petitions of the procession which preceded it. Prayers used as *secreta*, post-communions, etc., more often consist of a simple act of supplication or thanksgiving. The passion for terse and condensed expression was indeed at Rome carried to excess. Horace warns us of the danger of becoming obscure by undue straining after brevity: many of the Roman collects, if not obscure, arrive through their brevity at such a jejune form of expression that they seem to say nothing worth the saying, and to read many of

them in succession becomes a weariness. The "Gallican" prayers are conceived in quite another spirit; they expand the thought of the prayer freely, without insisting on brevity and compression. They are not only longer than the Roman prayers; the type of diction is different: it may fairly be described as rhetorical, as opposed to epigrammatic.[1] But they are nevertheless free from the clumsy verbosity and circumlocution which disfigure most of the prayers put forth in this country by authority for public use, within the last hundred years. Specimens of each of these two types of prayer, the "Roman" and the "Gallican," will be found below. Another feature of the "Gallican" prayers is the abundance of allusion to the Scripture history, of the Old Testament more especially. I do not know that this feature is very strongly illustrated in the prayers here given, but it forces itself on the attention of any one who reads much of the Gallican type of liturgy.

And now a word or two about the *translation* of collects. Any one who attempts to give in English the complete meaning of a Latin collect will find it needful to employ a good many more words than were contained in the original. This results from the difference between the two languages, and is true, not only of the translation of collects, but of any piece of Latin. But, with regard to collects, there is a further reason why the English version is bound to exceed the

[1] The prayer for peace in the Accession Service is a favourable example of an English collect of the rhetorical type.

original in length—a reason of which Cranmer was fully sensible. His English has been blamed for tautology—I think I have seen it alluded to as "never using one word where two will do as well"—but, I think, unjustly. A piece of diction intended to be recited, as the collects were, in public, and with musical inflection, must be above all things rhythmical; and the Latin of the collects is so, to a very remarkable degree. There are some who think that this rhythmical character was secured by the observance of fixed rules—to me it appears rather that the writers merely cultivated with great care a sensitive ear for rhythm. Cranmer was equally determined to make the English of his collects rhythmical, and he clearly perceived that to make an English sentence rhythmical one continually has to use more words than are needed just to give its bare meaning. So, when he renders, e.g., *insidias* by "perils and dangers," it is not, I think, tautology, but the securing of the rhythmic flow of the sentence.[1] When Cranmer goes further than this, and renders, for instance, *pietas* by "godliness," in a passage where it undoubtedly means "compassion," I do not attempt to justify him: this is to alter the *thought*. And, however much a translator may be entitled to expand an author's thought, he has no right to alter it. In the translations given below I have not been afraid of employing a much larger number of

[1] Even in 1662 we find the writers of additional collects still sensible of this need for rhythmical language.

words than I found in the Latin original, nor of translating freely and even loosely : it is often the case that such a translation is the only possible way to express in English the complete thought of the original. And I have without fear followed Cranmer in modifying and expanding phrases to make them run rhythmically. But I have not followed him in playing fast and loose with the *thought*—this I have striven to express faithfully and in its entirety. The few instances in which any slight modification of meaning has been made will be found noted as they occur. And as the original is given alongside of the translation, any one who knows Latin will be fully able to judge of the measure of my success or failure.

(1) Da, quaesumus, Omnipotens Deus, cunctae familiae tuae hanc voluntatem :—in Christo Filio tuo venienti in operibus justis aptos occurrere : ut, ejus dexterae sociati, regnum mereantur possidere caeleste. Per eundem.—*Gelasian.*

O Almighty God, bestow, we beseech thee, on thy whole family an earnest determination to be found of thy Son Christ our Lord when he cometh, meetly occupied in good works : that, setting them on his right hand, he may account them worthy to possess his heavenly kingdom. Through the same.

(2) Te quaesumus, Domine Jesu Christe, ut dilectio adventus tui ita in nobis permaneat ne a te corda nostra unquam recedant : sicque nos jam in aeternam advocationem ascribe, ut ad futurum non confundamur, quum ad judicandum veneris orbem. Qui vivis.—*Mozarabic.*

We beseech thee, O Lord Jesu Christ, that the love of thine appearing may so continually abide in us, that our hearts may never go astray from thee : and so do thou remember us in thine unceasing advocacy in heaven, that in the latter day we may not be ashamed before thee, when thou shalt come to judge the world. Who livest.

(3) Animae nostrae, quaesumus, Omnipotens Deus, hoc potiantur desiderio,—ut a tuo Spiritu inflammentur : ut sicut lampades divino munere satiati, ante conspectum venientis Christi Filii tui velut clara lumina fulgeamus. Per.—*Gelasian.*

Let our souls, we beseech thee, Almighty God, obtain of thee the fulfilment of this desire,—that they may be wholly kindled by thy Spirit : and, being filled with the oil of thy grace, may at the coming of thy Son Jesus Christ shine as bright lights before him. Who liveth.

(4) Deus, qui nos redemptionis nostrae annua exspectatione laetificas : praesta, ut unigenitum tuum, quem Redemptorem laeti suscipimus, venientem quoque Judicem securi videamus. Per eundem.—*Gelasian.*

O God, who makest us glad with the yearly expectation of the birthday of Christ, thy only-begotten Son : grant that we, who hail him with joy as our Redeemer, may also without fear behold him when he cometh to be our Judge. Through the same.

(5) Deus, qui per Angelicos choros adventum Filii tui Domini nostri Jesu Christi annuntiare voluisti ; qui per angelorum praeconia "Gloria in excelsis Deo et in terra pax hominibus bonae voluntatis acclamantibus" demonstrasti : concede ut in hujus Dominicae resurrectionis festivitate pax terris reddita convalescat, et fraternae dilectionis charitate innovata permaneat. Per.—*Mozarabic.*

O God, who didst will that the advent of thy Son our Lord Jesus Christ should be declared by choirs of angels ; and by angelic heralds didst proclaim "Glory to God in the highest, and on earth peace to men that with goodwill welcome the Saviour" : grant that on this weekly festival of our Lord's resurrection the peace that was then restored on earth may revive, and, by the renewal of brotherly love may abide with us. Through.

(6) Jesu, Virtus infirmitatis nostrae, qui sine manibus praecidentium lapis verus es abscissus a monte, quo omnis latitudo repleta est terrae ; tu corda nostra reple dono pacis et gratiae : ut qui incarnationis tuae celebramus solemnia, per pacis bonum futurae examinationis liberemur a poena. Qui vivis.—*Mozarabic.*

O Jesu, strength of our weakness, who art indeed the stone cut out without hands, which filled the whole earth ; do thou fill our hearts with the gift of peace and grace : that we who prepare to celebrate the solemn feast of thine incarnation, receiving the blessing of peace, may be secure from punishment in that great future day, when every man's work shall be tried. Who livest.

(7) Concede, quaesumus, Omnipotens Deus, ut magnae festivitatis ventura solemnia prospero celebremus effectu : pariterque reddamur et intenti caelestibus disciplinis et de nostris temporibus.laetiores. Per.—*Gregorian.*

Grant, we beseech thee, Almighty God, that we may observe the coming solemnities of this great festival to good purpose : our hearts thereby being alike more firmly set upon heavenly things, and more filled with cheerfulness as regards this present life. Through.

CHRISTMAS EVE

(8) Deus, qui in Nativitatis tuae exordium pro nostra necessarium salvatione duxisti ; respice propitius ad munus totius Ecclesiae : et quos similes ad imaginem tuam fecisti, similiores observatione perfice mandatorum. Qui vivis.—*Milanese.*

O God, who hast once more brought us to the threshold of thy Nativity, which was most necessary for our salvation ; look mercifully upon the worship offered to thee by thy whole Church : and as thou hast made us like unto thee by creating us in thine image, so vouchsafe to make us yet more like unto thee by keeping of thy commandments. Who livest.

(9) Deus, qui hanc sacratissimam noctem veri luminis fecisti illustratione clarescere : da, quaesumus, ut, cujus lucis mysteria in terra cognovimus ejus quoque gaudiis in caelo perfruamur. Qui tecum.—*Gelasian.*

O God, who hast caused the darkness of this most holy night to shine with the brightness of thy true light : grant, we beseech thee, that we may in heaven have part in his eternal joy, who here on earth have beheld the mystery of his coming into the world to be the light of the world. Through the same.

CHRISTMAS

(10) Da, quaesumus, Omnipotens Deus, ut qui nova incarnati verbi tui luce perfundimur, hoc in nostro resplendeat opere, quod per fidem fulget in mente. Per eundem.—*Gregorian.*

Almighty God, who hast poured upon us anew the bright light of thine incarnate word: grant that the same light may shine forth in our lives, which now by faith is enkindled in our hearts. Through the same.

(11) Concede nobis, Omnipotens Deus, ut salutare tuum, nova caelorum luce mirabile, quod ad salutem mundi hodierna festivitate processit, nostris semper innovandis cordibus oriatur. Per eundem.—*Gregorian.*

Grant unto us, Almighty God, that the bright light from heaven, which on this glorious day manifested itself for the salvation of the world, may evermore arise in our hearts—even the dayspring from on high, to renew them unto thee, who art our salvation. Through the same.

(12) Praesta, misericors Deus, ut ad suscipiendum Filii tui singulare Nativitatis mysterium, et mentes credentium praeparentur, et non credentium corda subdantur. Per eundem.—*Gelasian.*[1]

Grant, O merciful God, that the hearts of believers may be prepared to welcome this wonderful mystery of the Nativity of thy Son; and turn the hearts of them that believe not to the acknowledging of the truth. Through the same.

(13) Accepta tibi sit, Domine, quaesumus, hodiernae festivitatis oblatio: ut, tua gratia largiente, per haec sacrosancta commercia in illius inveniamur forma, in quo tecum est nostra substantia. Qui tecum.—*Gregorian.*

Accept, O Lord, we beseech thee, our oblations on this holy festival: and mercifully grant that, through this holy communion, we may be brought into the likeness of him, who as at this time was made in our likeness very man. Who liveth.

[1] Originally intended for use on Christmas Eve.

S. STEPHEN

14) Omnipotens sempiterne Deus, qui primitias martyrum in sancti Levitae Stephani sanguine dedicasti : tribue, quaesumus, ut pro nobis intercessor existat, qui pro suis etiam persecutoribus supplicavit. Per.—*Leonine.*

Almighty and everlasting God, who this day didst hallow the firstfruits of thy holy martyrs by the blood of the blessed Deacon Stephen : grant, we beseech thee, that we may be assisted by his prayers in heaven, who on earth was willing to pray even for his persecutors. Through.

(15) Ministrantium tibi Deus eruditor et rector ; qui Ecclesiae tuae primordia beati Levitae Stephani ministerio et pretioso sanguine decorasti : da, quaesumus, ut in excessu nostro veniam consequentes, mereamur exemplis ejus imbui et intercessionibus adjuvari. Per.—*Milanese.*

O God, the teacher and ruler of all that minister unto thee ; who didst adorn the first beginnings of thy Church both with the ministrations of thy blessed Deacon Stephen and with the precious blood of his martyrdom : grant, we beseech thee, that we, in the hour of our departure, obtaining thy pardon, may be followers of his example and assisted by his prayers. Through.

S. JOHN EVANGELIST

(16) Deus, qui per os beati Apostoli tui Joannis Evangelistae verbi tui nobis arcana reserasti : praesta, quaesumus, ut quod ille nostris auribus excellenter infudit, intelligentiae competentis eruditione capiamus. Per.—*Leonine.*

O God, who by the mouth of thy blessed Apostle and Evangelist S. John hast revealed unto us the deep mystery of the incarnate word : grant that the doctrine, which through his most excellent teaching hath entered into our ears, our hearts may duly understand and believe. Through.

NEW YEAR'S DAY

(17) Deus, qui idem ipse es cujus anni non deficient : praebe nobis ita hunc annum cum placita tibi servitutis devotione transigere, qualiter et substantiis non privemur, et divinis obsequiis devotione optabili obsequamur. Per.—*Mozarabic.*

O God, of whom it is written that thou art the same, and thy years shall not fail ; grant us to pass through this new year with such devotion to thy service as shall be well-pleasing unto thee : that so we may both be supported by thy bounty, and with devout minds may render to thee all due obedience. Through.

EPIPHANY

(At the Eucharistic Service)

(18) Ecclesiae tuae, quaesumus, Domine, dona propitius intuere : quibus non jam aurum, thus, et myrrha profertur ; sed quod de eisdem muneribus declaratur, immolatur et sumitur. Qui tecum.—*Gregorian.*

We beseech thee, O Lord, favourably to regard the oblation of thy Church : wherein this day is presented before thee, not gold, frankincense, and myrrh, but him who by these gifts was signified, and who herein is made unto us both our sacrifice and our spiritual food. Who liveth.

(19) Omnipotens sempiterne Deus, fidelium Splendor animarum, qui hanc solemnitatem electionis Gentium primitiis consecrasti : imple mundum gloria tua ; et subditis tibi populis per lumen tuum appare claritatem. Per.—*Gregorian.*

Almighty and everlasting God, true light of faithful souls ; who hast hallowed this festival with the firstfruits of the offering up of the Gentiles : fill with thy glory, we beseech thee, the whole world ; that, all nations being brought under thy sway, thou mayest manifest thyself to them in the clear shining of thy truth. Through.

QUINQUAGESIMA, OR FOR GENERAL USE

(20) Confirma in visceribus nostris misericordiae tuae munera, Omnipotens Deus: ad augendam fidem nostram, ad corroborandam spem, ad illuminandam scientiam, ad multiplicandam charitatem, ad conservandam corporis et animae puritatem. Per misericordiam tuam, Deus noster.—*Mozarabic.*

O Almighty God, strengthen and confirm in our hearts the gifts of thy grace: for the increase of our faith, the strengthening of our hope, the greater clearness of our knowledge, the abounding of our charity, and the preservation of our purity both in body and soul. Through thy mercy, O our God.

LENT

(21) Concede nobis, Omnipotens Deus, praesidia militiae Christianae sanctis inchoare jejuniis: ut contra spiritales nequitias pugnaturi, continentiae salutaris muniamur auxiliis. Per.—*Milanese.*

Grant, O Almighty God, that by means of this holy fast we may go forth with renewed might to our Christian warfare: so that in our conflict with the powers of spiritual wickedness we may be strengthened by the help of holy abstinence. Through.

(22) Deus, qui ob animarum medelam jejunii devotione castigari corpora praecepisti: concede ut corda nostra ita pietatis tuae valeant exercere mandata, quatenus ab omnibus possimus semper abstinere peccatis. Per.—*Gelasian.*

O God, who for the healing of our souls hast bid us chasten our bodies with devout fasting: grant that our hearts may thereby be strengthened for the fulfilment of all such things as thou in thy mercy hast enjoined upon us: so that we may be evermore enabled to abstain from all sin. Through.

(23) Domine Deus noster, in cujus spiritalibus castris militat laud-

O Lord our God, among the spiritual weapons of whose

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anda sobrietas, abstinentia fructuosa, et casti pectoris opulenta frugalitas; jejunantium vota clementer adsume: et fidelibus postulatis consueta pietate succurre. Per. — *Gelasian.*

warfare are numbered laudable sobriety, fruitful abstinence, and the rich penury of the chaste soul: graciously receive the aspirations of those who fast unto thee, and with thy wonted compassion respond to their faithful prayers. Through.

(24) Praesta, quaesumus, Omnipotens Deus, ut familia tua, quae se affligendo carnem ab alimentis abstinet, sectando justitiam a culpa jejunet. Per.—*Gregorian.*

Grant, O Almighty God, we beseech thee, that we thy family, who for the chastisement of the flesh do now at this season use abstinence from bodily food, may, by following after righteousness, also fast from sin. Through.

(25) Subdita tibi, Domine, plebis tuae corda sanctifica: ut benedictionem quam jejuniis expetit te donante percipiens, et praesentibus gaudeat consolationibus et futuris. Per.— *Milanese.*

Sanctify, O Lord, the hearts of thy people that submit themselves unto thee: that, receiving of thy gift the blessing for which they seek by this time of fasting, they may rejoice both in present and in future consolations. Through.

(26) Deus, qui mutare sententiam per misericordiam tuam nosti, quum se peccator emendatione mutaverit; dona his poenitentiae fructum: quia, ad tuam misericordiam convolantes, recipiendos se in locum revertentis filii crediderunt. Quia multae misericordiae es, Domine, et regnas in saecula saeculorum.— *Visigothic.*

O God, who of thy mercy repentest thee of the evil, when sinners repent and amend; grant unto thy servants that blessed fruit of their penitence: forasmuch as, casting themselves upon thy mercy, they trust that thou wilt receive them even as the prodigal son when he returned. For full of tender mercy art thou, O Lord, who reignest for ever and ever.

(27) Deus, qui scelera nostra figmentis operta denudas, qui incerta dubiis et occulta cognitis consulta pietate traducis ; ut noxietate prodita aspergas nos rore misericordiae, et velut nivem dealbas : da viae correptionem ; averte faciem tuam a peccatis nostris, et omnes iniquitates nostras delens, innova viscera nostra Spiritus tui Sancti infusione. Quo tali habitatore gaudentes, aperiamus jugiter labia nostra ad annuntiandam laudem tuam. Per.—*Mozarabic.*

O God, who layest bare our sins when we cloak them with vain excuses, and in thy compassionate wisdom dost clear from doubt that which was uncertain, and bring forth to light that which was hidden, to the end that, when our evil hath been brought home to our conscience, thou mayest sprinkle upon us the dew of thy mercy and make us white as snow : grant unto us amendment of life ; turn thy face from our sins and blot out all our iniquities, and renew our hearts by the inspiration of thy Holy Spirit. So that, rejoicing in his indwelling, we may continually open our lips to show forth thy praise. Through.

(28) Exaudi nos, Deus Salutaris noster, et ne dies nostros ante finire jubeas, quam peccata dimittas. Et quia in inferno superflua poena est et nullum spatium corrigendi : hic te supplices rogamus et petimus ut, ubi das spatium supplicandi, jubeas et peccata dimitti. Qui vivis.—*Milanese.*

Hear us, O God our Saviour, nor suffer our days on earth to end before we have attained to the full pardon of our sins. And, seeing that in hell punishment worketh no repentance, neither doth any room for amendment there remain : here do we humbly beseech thee, that, as thou dost now give us time and space to implore thy mercy, so thou wouldest grant unto us the grace of forgiveness. Who livest.

(29) Domine Deus, qui ad hoc irasceris ut subvenias ; ad hoc

O Lord our God, who to this end art wroth with us, that

minaris ut parcas; lapsis manum porrige, et laborantibus multiplici miseratione succurre: ut qui per te redempti sunt, ad spem vitae aeternae tua moderatione serventur. Per.—*Gelasian.*

thou mayest draw us to good; and therefore dost threaten, that thou mayest spare: stretch forth thy merciful hand to those that are fallen; and of thy manifold mercy succour those that are in tribulation: that they who have been redeemed by thee may be preserved by thy guidance unto the attainment of the hope of everlasting life. Who livest.

(30) Domine Deus Omnipotens, qui concreta humani pectoris vulnera studio pietatis incidis; respice ad infirmitatem mentis nostrae: et vitiosis actibus verbo oris tui poculum salutis inpende: ut, solatio pietatis tuae, diabolicae artis blandimenta valeamus excludere. Per.—*Milanese.*

O Lord God Almighty, who with zeal full of compassion dost apply the knife of chastisement to the clotted wounds of man's heart caused by sin; pitifully regard our infirmity: and by the holy word of thy mouth pour the wine of salvation upon our guilty acts: that by the help of thy mercy we may be able to withstand the allurements of our crafty foe. Through.

LENT—OR FOR GENERAL USE

(31) Omnipotens, sempiterne Deus, cujus indignatio tarda est et cita propitiatio; cujus continua est pietas, et misericordia sempiterna: impendere supplicationibus nostris; et ad preces famulorum tuorum aures pias inclina: ut, tuo beneficio robo-

Almighty and everlasting God, who art slow to wrath and swift to have mercy: whose compassion faileth not, and whose mercy is everlasting: hearken thou to our supplications, and bend down thy merciful ear to the prayers of

rati, ea quae praecipis implere possimus. Per.—*Milanese.*

thy servants: that, strengthened by thy grace, we may have power to fulfil those things which thou dost command. Through.

(32) Conserva in nobis, quaesumus, Domine, majestatis tuae consuetudinem miserandi: ut sicut humanitatem nostram sine merito redemisti; ita redemptionis tuae operam per nostram cassari non patiaris offensam. Qui vivis.—*Milanese.*

Keep, O Lord, we beseech thee, to usward that wonted course of thine, which is always to have mercy: that as without merit on our part thou hast redeemed our human nature, so thou mayest not suffer the effect of thy redemption to be brought to nought through our offences. Who livest.

PASSIONTIDE

(33) Domine Jesu Christe, Fili Dei vivi, pone passionem, crucem, et mortem tuam inter judicium tuum et animas nostras, nunc et in hora mortis nostrae: et largiri digneris vivis misericordiam et gratiam, fidelibus defunctis requiem, ecclesiae tuae sanctae pacem et concordiam, et nobis peccatoribus vitam et laetitiam sempiternam. Qui vivis.—*Primers.*

O Lord Jesu Christ, Son of the living God, set thy holy passion, cross, and death, between our souls and thy judgement, both now and at the hour of our death: and moreover vouchsafe to the living mercy and grace, to the faithful departed eternal rest, to thy holy Church unity and concord, and to us sinners life and joy everlasting. Who livest.

EASTER

(34) Credimus, Domine Jesu Christe, unigenite a Patre, divinitati tuae, credimus corporeae assumptioni, credimus passioni, applaudimus redeunti ab inferis prostrata

O Lord Jesu Christ, only-begotten of the Father, we believe in thy Godhead, we believe in thy taking upon thee our flesh, we believe in thy

morte invictissimae majestati : rogamus te per ipsius diei magna et amabilia sacramenta ut sicut nos resurrectio tua non habet dubios, ita nos nostra per misericordiam tuam habeat absolutos. Et eo modo exultemus te fuisse regressum, quomodo non ambigimus rediturum. Sicque nos sine poena jubeas manere dum venis, ut ad veniam provenire facias quum veneris. [Qui vivis.]—*Mozarabic.*

passion, we hail thine unconquered majesty returning from the grave victorious over death. We beseech thee, by the great and blessed mysteries of this day, that as without doubt we confess thy resurrection, so our resurrection may, by thy mercy, find us pardoned : and in such sort may we now rejoice in thy rising again, as nothing doubting, but that thou shalt come to be our Judge. So, Lord, do thou preserve us blameless unto thy coming, that when thou comest thou mayest receive us unto thyself in peace. Who livest.

(35) Da universis famulis tuis, quaesumus, Domine, plenius atque perfectius omnia paschalis festivitatis introire mysteria : ut incunctanter pia corda cognoscant quantum debeant de confirmata in Christo credentium glorificatione gaudere. Per eundem.—*Milanese.*

Grant unto all thy servants, we beseech thee, O Lord, the spirit to enter more and more fully and perfectly into all the mysteries of this paschal feast : that the hearts of the faithful may even now know and feel how greatly we are bound to rejoice in this confirmation of the glory laid up for those who believe in thy Son Jesus Christ. Through the same.

FOR THOSE ABSENT FROM THE EASTER FESTIVAL

In the original, as will be seen, this is not a prayer, but a "bidding of prayer."

(36) Deum Patrem Omnipotentem, agentes ipsi gratias, postulemus

O God, Father Almighty, we implore thy mercy on behalf of

pro his quos saeculi necessitas vel inquietudo detentat, vel pro his qui secundum carnis infirmitatem diversis aegritudinum generibus affliguntur : ut in hac solemnitate paschali, quia corporibus absunt, animis et utilitatibus misceantur.—*Visigothic.*

those detained by necessity or anxious care, or afflicted with divers kinds of sickness : that, though absent in the body from this our paschal feast, they may join in it in heart and spirit, and share in its blessings. Through.

EASTERTIDE

(37) Deus, qui ad aeternam vitam in Christi resurrectione nos reparas; erige nos ad consedentem in dextera tua nostrae salutis auctorem : ut qui propter nos judicandus advenit, pro nobis judicaturus adveniat, Jesus Christus Filius tuus Dominus noster. Qui tecum.—*Gregorian.*

O God, who by the resurrection of thy Son, Jesus Christ, dost recall us to everlasting life ; raise us up, we beseech thee, to him, the Author of our salvation, where he sitteth at thy right hand : that he who for our sakes once came on earth to be judged, may be found of us a merciful Judge when he cometh again. Who liveth.

(38) Domine Jesu Christe, qui vivificaturus occideris, qui resurrecturus sepeliris, dum morte mortuos solvis, dum poenam superas crucifixus : tu ad preces nostras illa, qua totum pateris, pietate convertere, et nostris jam calamitatibus finem pone. [Sicque reddita nobis indulgentia miserere.] Ut qui adversum te gravium culparum impressione nos egisse sentimus, iterum ad te nos misericordia parcente conversi, redeunte

O Lord Jesu Christ, who wast but slain that thou mightest be the Author of life, and buried that thou mightest rise from the grave; setting free the dead by thy death, and abolishing the penalty of sin by thy crucifixion : bow down thine ear to our prayers with that same compassion that moved thee to suffer all for us, and put now a full end to our misery. And whereas we acknowledge ourselves to have sinned grievously

quietis statu, et melioribus in rerum commodis potiamur. Per misericordiam tuam, Deus noster.—*Mozarabic.*

against thee in time past, yet now by thy mercy turning unto thee once again, we pray thee that we may enjoy thy favour and goodness all the days of our life. Through thy mercy, O our God.

WHITSUNTIDE

(39) Deus, qui discipulis tuis Spiritum Sanctum Paraclitum in ignis fervore tui amoris mittere dignatus es ; da populis tuis in unitate fidei esse ferventes : ut in tua dilectione semper manentes, et in fide inveniantur stabiles, et in opere efficaces. Per.—*Gelasian.*

O God, who didst vouchsafe to send down upon thy disciples the Holy Ghost the Comforter in the likeness of fire, as a sign of the fervour of thy love to usward ; grant unto all thy people to be likewise fervent in the unity of faith : that, ever abiding in thy love, they may both be steadfast in the faith and diligent in all good works. Who liveth.

FESTIVAL OF *CORPUS CHRISTI*

This collect, from an Office for *Corpus Christi* earlier than the famous one written by S. Thomas Aquinas, seems to me superior to his.

(40) Deus, qui gloriosum Corporis et Sanguinis Domini nostri Jesu Christi mysterium nobiscum manere fecisti : da nobis, quaesumus, ejus praesentiam corporalem ita venerari in terris, ut ejus visione gaudere mereamur in caelis. Per eundem.—*Early Dominican.*

O God, who hast caused the glorious mystery of the body and blood of our Lord Jesus Christ to be our abiding possession : grant us, we beseech thee, so to venerate his corporal presence here on earth, that in heaven we may be counted worthy to rejoice in the beholding of him face to face. Through the same.

S. SEBASTIAN

(41) Deus, qui beatum Sebastianum martyrem tuum virtute constantiae in passione roborasti ; ex ejus nobis imitatione tribue pro amore tuo prospera mundi despicere, et nulla ejus adversa formidare. Per.—*Gregorian.*

O God, who didst bestow on blessed Sebastian, thy martyr, such wonderful strength of valour in his sufferings for thee : grant us, after his example, to contemn, for love of thee, all earthly prosperity, and to dread no sort of adversity. Through.

FESTIVALS OF HOLY CROSS

(42) Adesto familiae tuae, quaesumus, clemens et misericors Deus, ut in adversis et prosperis preces exaudias ; et nefas adversariorum per vexillum sanctae Crucis digneris conterere : ut perennis gaudii salutem possit te protegente mereri. Per. — *Milanese.*

O merciful God, grant thy gracious presence to this thy family, that both in prosperity and adversity thou mayest be ready to hear their prayers ; and by the standard of the holy Cross do thou vouchsafe to bring to nought all the wicked devices of our enemies : that through thy protection we may be counted worthy to attain unto everlasting joy in thy salvation. Through.

This collect also occurs in the Gelasian Sacramentary in a slightly varied form.

The three collects that follow are fine examples of the mediaeval type.

S. PETER'S CHAINS

(43) Deus, qui beatum Petrum Apostolum, a vinculis absolutum, illaesum abire fecisti : nostrorum, quaesumus, absolve vincula peccatorum ; et omnia

O God, who didst loose from his chains thy blessed Apostle S. Peter, and madest him to go forth of his prison without hurt: we beseech thee to loose us

mala a nobis propitiatus exclude. Per.—*Sarum.*

from the chains of our sins, and of thy mercy to ward off from us all manner of evil. Through.

TRANSFIGURATION OF OUR LORD

(44) Deus, qui hodierna die Unigenitum tuum mirabiliter transfiguratum caelitus utriusque testamenti Patribus revelasti : da nobis, quaesumus, beneplacitis tibi actibus ad ejus semper contemplandam pertingere gloriam, in quo tuae Paternitati optime complacuisse testatus es. Per eundem.—*Sarum.*

O God, who on this day didst reveal from heaven to the fathers of both the Old and New Testaments thine only-begotten Son marvellously transfigured : grant, we beseech thee, that we, walking before thee in all such things as are pleasing unto thee, may attain to the everlasting vision of his glory, in whom, O Father, thou didst declare thyself well-pleased. Through the same.

HOLY NAME OF JESUS

(45) Deus, qui gloriosissimum nomen Domini nostri Jesu Christi unigeniti Filii tui fecisti fidelibus tuis summo suavitatis affectu amabile ; et malignis spiritibus tremendum atque terribile : concede propitius ut omnes qui hoc nomen Jesu devote venerantur in terris, sanctae consolationis dulcedinem in praesenti percipiant, et in futuro gaudium exsultationis et interminabilis jubilationis obtineant. Per eundem.—*Sarum.*

O God, who hast caused the most glorious name of thine only-begotten Son our Lord Jesus Christ to be loved by thy faithful people with the greatest affection ; and hast made it to all evil spirits a source of terror and dismay : grant that all those who devoutly venerate this holy name of Jesus here on earth may in this present life enjoy therefrom the sweetness of holy consolation, and in the life to come may obtain the joy of never-ending gladness. Through the same.

S. LAURENCE

(46) Domine Jesu Christe, qui beatissimum Laurentium martyrem tuum, respuentem vilissimum mundum, aurum ostendisti purissimum, quod ignis utique non consumeret, sed probaret ; et quanto plus arderet, tanto amplius rutilaret : tribue nobis, ut cupiditatis incendia non consumant quos tam fulgentia martyris tui exempla clarificant. Per misericordiam tuam.—*Mozarabic.*

O Lord Jesu Christ, who didst show thy blessed martyr Laurence, despising this world, to be most pure gold, which the fire might by no means consume, but only prove ; so that, the fiercer was the flame, the more brightly the gold shone : grant unto us, that the flames of concupiscence may have no power to burn up those who are enlightened by such a shining example as that of thy holy martyr. Through thy mercy : who livest.

Contrast with this the Gregorian collect for the same festival, familiarly known by having been for many centuries incorporated in the Roman thanksgiving after Mass :—

(47) Da nobis, quaesumus, Omnipotens Deus, vitiorum nostrorum flammas extinguere ; qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per.—*Gregorian.*

Give us grace, we beseech thee, Almighty God, to overcome the flames of our vices, who didst grant unto blessed Laurence the power to endure the fires of his torment. Through.

SS. SIMON AND JUDE

(48) Deus, qui sanctis Apostolis tuis Simoni et Judae durum martyrii gradum scandere et velle tribuis, et posse concedis : tu das voluntatis initium, tu operi largiris effectum. Exaudi nos famulos tuos, et tu nobis da fervidae devotionis initium, et

O God, who to thy holy Apostles Simon and Jude didst both grant the will to climb the steep ascent of martyrdom, and also bestow on them the power to achieve the same : it is from thee indeed that we receive the first quickening of

tribue bonae consummationis effectum. Per.—*Mozarabic.*

goodwill, it is thou that grantest us power to bring the work to good effect. Hear us, thy servants, then, we beseech thee, and bestow upon us both fervent devotion to thee as the beginning, and faithful performance of thy will as the end. Through.

ALL SAINTS' DAY

(49) DEUS, qui sacra omnium sanctorum tuorum pectora tanto fidei ardore flammasti, ut carnis tormenta contemnerent, dum ad te vitae auctorem toto vigore animi festinarent; exaudi preces nostras: et praesta ut frigescat in nobis vitiorum inimica dulcedo, et ferveat in nobis tuae charitatis infusa dilectio. Per.—*Mozarabic.*

O GOD, who didst kindle in the hearts of all thy saints such a flame of faith, that they despised the torments of the flesh, as with all the whole strength of their souls they pressed on towards thee, the Author and Giver of life; mercifully hear our prayers: and grant that in our hearts the poisonous sweetness of vice may lose all savour, while love of thee, shed abroad there by thy mercy, may burn with ever-increasing power. Through.

S. CLEMENT

(50) OMNIPOTENS, sempiterne Deus, qui in omnium sanctorum tuorum es virtute mirabilis; da nobis in beati Clementis annua solemnitate laetari: qui Filii tui martyr et pontifex, quod ministerio gessit testimonio comprobavit, et quod praedi-

ALMIGHTY and everlasting God, who art greatly to be admired in the virtue of all thy saints: grant unto us with gladness of heart to keep this annual festival of blessed Clement: who, being both the bishop of thy Son Jesus Christ and his

cavit ore firmavit exemplo. Per.—*Leonine.*

faithful martyr, glorified by his testimony that which he wrought in his ministry, and confirmed by his example the doctrine which he preached with his mouth. Through.

FESTIVAL OF A MARTYR

(51) Deus, qui, in sancti ac beatissimi martyris tui *N.* certamine gaudens, ejus victoriam usque ad martyrii gloriam sustulisti, ut inter supplicia constitutus, persecutores suos, te vocante, despiceret: exaudi, Domine, preces nostras per hujus merita, ut nos, qui persecutionibus hujus saeculi ventilamur, ad superandas earum tentationum molestias Sancti Spiritus tui principali virtute confirmes. Per.—*Mozarabic.*

O God, who, beholding with joy the conflict of thy holy and blessed martyr *N.*, didst crown his victory with the glory of martyrdom, so that, surrounded by torments, he despised at thy call all the fury of his persecutors: hear our prayers, we beseech thee, and strengthen us, who now are winnowed by the blast of the many trials of this present life, with the power of thy free Spirit, that we may have victory over the assaults of all temptations. Through.

I have omitted from the translation the *per hujus merita* of the Latin.

(52) Deus, qui es Virtus indefessa et sanctorum inexpugnabile Robur, tuam in martyribus tuis constantiam praefer, inter quos et sanctus martyr tuus *N.* patientia victrici nitescit. Tu ergo in ejus agonibus laudantem Ecclesiam amplia felicitate perpetua, ut quae fideli devotione honorat martyrem, parilem cum eo, te

O God, the unwearied Courage and unconquerable Strength of the saints, glorify, we beseech thee, thine own power in thy martyrs, amongst whom thy holy martyr *N.* shines forth, conqueror through patience. Do thou therefore bestow upon thy Church, that praises thee for his victory, more 'abun-

largiente, obtineat sanctitatem. [Per.]—*Mozarabic.*

dant felicity : that even as with faithful devotion we honour thy martyr, so of thy gracious gift we may attain unto like holiness with him. Through.

(53) Offerentibus nobis ob honorem sancti martyris tui *N.*, par illius dedicatur oblatio : ille suis persecutoribus obtulit corpus, nos Deo Judici probata corda vovemus. Ut quum fuerit in nobis humilitatis proba devotio, sicut hostia illius profuit ad coronam, ita nostrum sacrificium prosit ad veniam. [Per.]—*Mozarabic.*

While we offer to thee this oblation in honour of thy holy martyr *N.*, an oblation like to his do we dedicate to thee, O God : he to the rage of his persecutors surrendered his body, we to God our Judge dedicate our hearts as a sacrifice acceptable to him. To the end that, forasmuch as there is found in us sincere devotion joined with humility, this our sacrifice may avail to our pardon, even as his oblation of himself won for him his crown. Through.

The above prayer from the Eucharistic Service is not, of course, actually a *collect.*

FOR A MARTYR BISHOP

(54) Iteratis precibus te Dominum Deum nostrum suppliciter deposcimus, cujus honor sanctitas est, quem diligere salus est, quem amare perfectio est. Concede in omnem Ecclesiam tuam sancti martyris atque pontificis tui *N.* lucere vestigia : ut, te regente omnes gressus, ea nos via perducat ad vitam quae martyrem tuum extulit ad coronam. [Per.]—*Mozarabic.*

O Lord our God, to worship whom is holiness, to know is salvation, and to love is perfection ; with oft-repeated prayers we beseech thee to grant that the bright example of thy holy bishop and martyr *N.* may shine forth as a light to thy whole Church : that, thou directing all our footsteps, that same road may lead us into life eternal which brought thy martyr to his heavenly crown. Through.

FOR MARTYRS

(55) Domine Jesu Christe, cujus potentia sancti martyres tui rotantem ignis impetum extinxerunt et justitiam operati sunt; peccatoribus nobis favorem tuae pietatis imperti: ut per fidem qua sancti vicerunt regna, per eam peccatores caelestem mereamur obtinere coronam. [Qui vivis.] — *Mozarabic.*

O Lord Jesu Christ, by whose power thy holy martyrs wrought righteousness and quenched the violence of fire: of thy favour extend unto us thy sinful servants thy compassion and mercy: that by that same faith whereby the saints subdued kingdoms, even we sinners may in the end be found worthy to win the heavenly crown. Who livest.

For the festival of SS. Cosmas and Damian in the Mozarabic Missal.

FESTIVAL OF A HOLY WOMAN

(56) Deus, Largitor divitiarum caelestium, et admirabilis Parator munerum aeternorum, qui beatissimam *N.* in saeculo pauperem elegisti, sed pro te certando aeternis opibus sublimasti; pauperatem spiritus nos sequi semper attribue: qua possimus tuae Majestati per omnia complacere. Qui vivis. — *Mozarabic.*

O God, the Bestower of heavenly riches, the wonderful Giver of eternal gifts, who didst choose thy blessed servant *N.*, poor in this world, but for her faithful strife for thy name hast raised her to eternal wealth; grant unto us that for thy sake we may ever strive to be poor in spirit: so that thereby we may continually be pleasing unto thy divine Majesty in all things. Who livest.

FOR SAINTS' DAYS

(57) Concede, quaesumus, Omnipotens Deus, ut ad meliorem vitam sanctorum tuorum exempla nos provocent: quatenus quorum solemnia agimus etiam actus imitemur. Per.—*Gregorian.*

Grant, we beseech thee, Almighty God, that the examples of thy saints may stir us up to greater holiness of life: so that, while we celebrate their festivals, we may also imitate their virtues. Through.

FOR THE FAITHFUL DEPARTED

(58) Deum judicii aeterni, fratres carissimi, pro spiritibus pausantium deprecemur, ut eos Dominus aeternae quietis placabilitate susceptos, in illa felici beatorum sede constituat : qui sicut ob hoc se renatos esse ut resurgerent crediderunt, ita beatificatos se quia resurrexerunt gratulentur.—*Visigothic.*

O God of eternal justice, we implore thee on behalf of the spirits of those that are departed this life ; that, being received into the mercy of everlasting rest and peace, they may have their place in the happy abode of the blessed : and that even as they have believed that to this end were they born again in Christ that they might rise with him, so, being made partakers of his bliss, they may rejoice in their resurrection. Through the same.

Not in the original a prayer, but a "bidding of prayer."

FOR ONE DEPARTED

(59) Suscipe, Domine, animam famuli tui *N.* ; vestem caelestem indue eam, et lava eam in fonte vitae aeternae : ut inter gaudentes gaudeat, et inter sapientes sapiat, et inter martyres sedeat, et inter prophetas et apostolos Christus eam custodiat, et inter angelos et archangelos claritatem Dei praevideat, et notitiam justorum agnoscat. Per.—*Mozarabic.*

Receive, O Lord, the soul of thy servant *N.* ; wash it in the well-spring of eternal life, and put upon it the heavenly robe : that amongst them that do rejoice he may rejoice, and among them that know thee he may know, and may sit down among the martyrs, and be kept safe of Christ among the apostles and prophets, and behold the glory of God among angels and archangels, and may have part in the knowledge of the just. Through.

FOR A BISHOP DEPARTED

(60) Deus, in cujus potestate animas omnium esse credimus ; deprecamur sanctam clementiam tuam, ut animam famuli tui episcopi *N.* in locum patriarcharum ac sanctorum virorum associes : et nos, qui pro eo tuam majestatem humiliter exoramus, propitius exaudies, ut, adjutus pietatis tuae suffragio, tribuas ei requiem, nobisque famulis tuis remissionem peccatorum cum eo concedas. Per.—*Mozarabic.*

O God, under whose power we believe that the souls of all men do lie ; we beseech thy holy mercy, that thou wouldst join the soul of thy servant and bishop *N.*, to the company of the blessed patriarchs and holy men, and wouldst mercifully hear us, who on his behalf implore with all humility thy Majesty : that, constrained by the might of thy compassion, thou wouldst grant unto him rest, and bestow on us thy servants, along with him, the remission of sins. Through.

FOR A CHILD DEPARTED

(61) Tua sunt, Domine, omnia, qui animas amas, qui innocentia parvulos ad te vocas, et peccatores justificas : tuam ergo clementiam imploramus, ut eorum qui tibi placuerunt nos consortes efficias. Ut animarum ad te viventium impetremus quietem, et nobis precantibus a te venia concedatur et gratia. Per.—*Mozarabic.*

Thine are all things, O Lord, thou Lover of souls, who callest little children to thee in their innocence, and justifiest sinners: and therefore do we implore thy mercy, that thou wouldst bring us unto the fellowship of those who have been well-pleasing unto thee. May there be granted to our prayers rest for the souls of them that live unto thee, and to us who pray unto thee pardon and grace. Through.

FOR THE CHURCH

(62) Ecclesiam tuam, Domine, perpeti miseratione prosequere ; ut

O Lord, we beseech thee, let thy perpetual compassion abide

inter saeculi turbines constituta, et praesenti jucunditate respiret, et aeternae beatitudinis percipiat claritatem. Per.—*Leonine.*

upon thy Church : that, amidst all the tempests of this present world, she may look up to thee and draw breath, with even present gladness ; and finally attain to the bright light of eternal bliss. Through.

FOR THE INCREASE OF THE CHURCH

(63) Deus, qui homini, ad imaginem tuam condito, ideo das temporalia ut largiaris aeterna ; Ecclesiam tuam spiritali fecunditate multiplica : ut qui sunt generatione terreni fiant regeneratione caelestes. Per.—*Milanese.*

O God, who bestowest on man, created after thine own image, thy temporal gifts, to the end that finally he may be found worthy to receive those gifts that are eternal ; grant unto thy Church the increase of spiritual fruitfulness : that they who by birth are but earthly may by thy new birth become children of heaven. Through.

FOR THE CLERGY

(64) Deus, qui, Protector Ecclesiae tuae, gubernacula disponenda sic ejus principes sublimasti ut minimos quosque non deseras : praesta, quaesumus, ut apostolicae fidei doctrinaeque vestigia vel longe sequamur imitando, quae licet infirmo comitamur officio. Qui vivis.—*Milanese.*

O God, the Protector of thy Church, who for her right guidance hast in such sort exalted her chief pastors that not one of the very least among her ministers is left destitute of thy gifts : grant, we beseech thee, that even as, after the measure of our infirmity, we fulfil the same office as thine apostles, so, by diligent imitation, we may follow, even afar off, in the footsteps of their faith and doctrine. Who livest.

FOR PRIESTS

(65) Dona, Domine, sacerdotibus tuis, ut conveniri facias fructum operum cum eminentia dignitatis, ut mercedem potius habeantur de labore quam judicium de honore. Per.—*Visigothic.*

O Lord, we beseech thee of thy mercy to make the diligence of thy priests in their holy work worthy of the eminence of their office: that they may rather be found deserving of reward for their labour than of judgement because of their dignity. Through.

FOR CHRISTIANS GENERALLY

(66) Deus, qui navem Ecclesiae tuae, per mundi istius pericula fluctuantem, optimus Nauta gubernas, et ne infidelitatis procella obruatur vigilantissimus Custos sollicitas: omnibus ejus lavacro renatis tribue [per intercessum conceptionis gloriosae virginis Mariae] persecutionum tempestates in tui nominis confessione devincere, tibi placitum sacrificium nosmetipsos offerre. Quique mirabiliter projiciuntur in profundum, remigio dexterae tuae perducantur in caelum. Per.—*Mozarabic.*

O God, who as the best of all pilots dost guide the ship of thy Church while it is tossed to and fro amid the perils of this world, and as its most watchful Guardian dost keep ceaseless guard lest it be overwhelmed beneath the storm of unbelief: grant unto all those who are born again of the water of her holy font that they may have victory over all tempests of persecution by the true confession of thy name, and continually offer themselves an acceptable sacrifice unto thee. And may we, who are here so marvellously launched forth upon the unfathomable dangers of this stormy sea, be guided by the rudder of thy right hand into the port of heaven. Through.

The singular phrase placed in brackets is, I believe, a later interpolation.

(67) Novimus, novimus, O summae pietatis Domine, quot innumerosae extent misericordiae tuae. Nam si quantis sedule criminibus sauciamur attenderes, nullus esset qui tuam posset evadere ultionem. Sed, quia es incomparabiliter pius, ob hoc inaestimabiliter parcis errantibus. Et quantum es prae omnibus gloriosus, tantum absque severitate intendis humanum scelus. Proinde miserationi tuae fidentes omnipotentissimam tuam flagitamus clementiam, ut Ecclesiae tuae fidem sub augmento corrobores, commoditatem principibus nostris tribuas, et aequitatem eis in judicando, atque mansuetudinem, cumules: populo tuo fideli miseratus veniam dones, et cunctos profanatione, diversorumque facinorum nota respersos corrigendo emacules, atque indulgendo sanctifices. Quatenus gloriae aeternitatem per fidem acquirant, et perpetuae felicitatis dignitatem per opus bonum obtineant. Per.—*Mozarabic.*

We know, O Lord of infinite compassion, we know how unnumbered are thy mercies. For if thou shouldest mark how diligently we strive to harm our souls by our offences, there is no man that should by any means escape thy vengeance. But, forasmuch as thou art a God of incomparable compassion, thou sparest, beyond all expectation, them that go astray: and the more thou art beyond measure glorious, the more thou dost regard without severity the errors of men. Wherefore, trusting in thy mercy, we implore thine Almighty clemency, that thou wouldest strengthen thy Church with the increase of faith, and wouldest grant to our rulers all good success, and fill them alike with equity and with mercy in judgement. Have pity on thy faithful people, and grant them pardon: by thy Fatherly correction purge them all from profaneness, and from every spot of sin, and sanctify them, remembering not their offences. So that through faith they may attain to eternal glory, and by their good works win the reward of everlasting felicity. Through.

FOR TRAVELLERS

(68) Adesto, Domine, precibus nostris, et iter famulorum tuorum *N.* in pace jube dirigere. Comitetur eis gratia tua, infirmitas illis non accedat propria, adversitas eis non impediat aliena. Sit eis in comitatu visitatio angelica, qui eos a delictis expiet, et ab adversis custodiat. Quo in omnibus tuo roborati auxilio, gratia a te instruantur quid agant, per te acta perficiant, desiderata impleant, ad destinata perveniant, ad propria iterum cum prosperitate succedant. Per.—*Mozarabic.*

Graciously hear our prayers, O Lord, and dispose the journey of these thy servants in paths of peace. Let thy grace go with them : let no perverse action of their own hinder them, nor the enmity of others work them harm. Let the presence of thy holy angels accompany them, to keep them from sin and to ward off danger. So that, strengthened in all things by thy help, they may both be taught by thy grace what things they ought to do, and by thee be enabled to bring the same to good effect. That they may fulfil their heart's desire, come safely to their journey's end, and with all prosperity return again to their homes. Through.

(69) Caelestium et terrestrium Deum, fratres dilectissimi, deprecemur, ut in fratres nostros, quibuscunque peregrinationis necessitatibus subjiciantur, potenti auxilio suo Consolator et Redux esse dignetur : neque ab eo peregrinentur, qui Uni Deo et nati sunt et renati.—*Visigothic.*

O God the Lord of all things in heaven and earth, we beseech thee that our brethren, travelling by land or by water, may find in thee their Guide and Comforter, and safely accomplish their journey by thy mighty help : nor, whithersoever they take their way, may they in heart and soul depart from thee, their Maker and Redeemer. [Who livest.]

In the original, a "bidding of prayer."

FOR THOSE ABSENT THROUGH SICKNESS OR DISTRESS

(70) Deus cui ea qui nobis sunt absentia deesse non possunt, et quae putantur longe sunt proxima : praesta ut famuli tui, quorum necessitates vel infirmitates Ecclesiae sollicitudo commendat, pietatis tuae muneribus vel remediis perfruantur. [Per.]—*Visigothic.*

O God, in whose presence those absent from us must needs be, and to whom all far-off things are near : grant that thy servants, whose necessities or infirmities the sympathy of thy Church commendeth unto thee, may enjoy the gifts and solace of thy compassion. [Through.]

FOR PEACE AND CONCORD

(71) Christe Domine, qui Spiritus tui illapsu pacis bonum in tuorum cordibus efficacius contulisti discipulorum ; abjice a nobis per visionem pacis tuae simultates, cunctaque opera tenebrarum. Et quia frequenter, nostrorum peccaminum mole offensus, pace tua privamur, ad tuae nos dulcedinis concordiam revoca, et pacis foedus omnibus intemerato jure possidendum condona. Fraterna sacerdotes tuos semper charitate connecte, cordisque et corporis munditiam praelargire : et per viam eos tuae deducito voluntatis. Quatenus datione donorum tuorum mereamur charitatis am-

O Lord Christ, who by the sending of the Holy Spirit didst establish the blessing of peace in the hearts of thy disciples : we beseech thee to drive far from us, through the vision of thy peace, all manner of strife, and every work of darkness. And forasmuch as, when thou art offended with us because of the multitude of our sins, we lose oftentimes thy peace, do thou call us back into concord with thy sweetness, and once more bestow upon all of us the covenant of peace, to be possessed of us by an unquestionable right. Unite thy people[1] continually with

[1] "Thy priests" in the Latin.

plexibus in commune tibimet indissolubiliter sociari. Per.—*Mozarabic.*

the bond of brotherly love, grant unto them purity both of heart and body, and lead them in the path of thy holy will. So that through the bestowing of these thy good gifts we may all be accounted worthy to be for ever united with thee in one body, by the ties of mutual love. Through.

FOR PEACE

(72) Deus, Conditor mundi, sub cujus arbitrio omnium saeculorum ordo decurrit ; adesto propitius invocationibus nostris; et tranquillitatem pacis praesentibus concede temporibus : ut in laudibus misericordiae tuae incessabili exultatione laetemur. Per.—*Gelasian.*

O God, the Creator of the world, in submission to whose will all times and seasons take their course ; graciously hearken to our prayers, and of thy goodness grant quietness and peace in our times : so that with unceasing gladness we may give thee thanks and praise for thy mercy. Through.

FOR CHARITY

(73) Deus, qui diligentibus te facis cuncta prodesse ; da cordibus nostris inviolabilem charitatis effectum : ut desideria de tua inspiratione concepta, nulla possint tentatione mutari. Per. —*Gelasian.*

O God, who to those that love thee makest all things work together for good ; grant unto our hearts the continuance of never-failing charity : that the holy desires which by thine inspiration we conceive, no temptation of the evil one may avail to overthrow. Through.

FOR THE SPIRIT OF LIBERALITY

(74) Piae voluntatis Retributorem Dominum supplicemus, ut Ecclesiam suam bono largitatis accinctam, per studium misericordiae ad suam misericordiam jubeat pervenire. Per.—*Visigothic.*

O Lord, the merciful Rewarder of goodwill, grant that thy Church, being richly endued with the spirit of liberality, may through her zeal in showing mercy here on earth attain to the enjoyment of thine eternal mercy in heaven. Through.

In the original, a "bidding of prayer."

FOR THE FRUITS OF THE EARTH

(75) Deus, Creator omnium bonorum, rogamus immensam misericordiam tuam, ut non tam peccatorum quam precum considerator, munera tua quibus vivimus et vivamus non quia non meremur neges, sed quia precamur amplifices. Per gratiam pietatis tuae, Deus noster, qui omnia reges in saecula saeculorum.—*Visigothic.*

O God, the Creator of all good things, we beseech thy boundless mercy, that, regarding not so much our sins as our humble supplications, thou wouldest rather increase, in answer to our prayers, those gifts by which we live, than withhold them according to our ill-deserving. For thy mercy's sake, O our God, who rulest over all things for ever and ever.

IN TIME OF TROUBLE

(76) Omnipotens sempiterne Deus, qui nos et castigando sanas et ignoscendo conservas : praesta supplicibus ut et tranquillitatis optatae consolatione laetemur, et ad correctionis effectum dono tuae pacis utamur. Per.—*Leonine.*

Almighty and everlasting God, who by thy chastisement dost heal our souls, and by showing mercy dost preserve them : grant unto our humble prayers that we may both in due time rejoice in relief from our troubles, and also make the peace which thou bestowest serve to the amendment of our lives. Through.

FOR THOSE IN TROUBLE

It will be seen that this is in the orginal an Eucharistic prayer.

(77) Domine Jesu Christe, qui nos per multas tribulationes perducis ad regnum tuum, erudiens nos adversitatum jaculis, adversantium acuens machinamentis, oblatam tibi hanc oblationem, quam tibi Ecclesia tua pro liberatione servorum tuorum *N.* offert, serenus accepta. Non eos fraus humana dejiciat. Non tua deitas ex judicio puniat. Non iniquitas propria, non adversitas arguat aliena. Siquid tibi delinquunt ignosce : siquid offendunt, omnibus tu dimitte. Submove ab eis cruciatus mentis, simul aegritudines cordis et corporis. Ut te compuncti corde requirant, et a te acti non doleant, per te sustentati adversa despiciant, et a te correcti diligenter exquirant. [Qui vivis.]—*Mozarabic.*

O Lord Jesu Christ, who through many tribulations dost lead us into thy kingdom, perfecting our souls by the arrows of ill-fortune, exercising us by the wicked devices of our enemies : receive, we beseech thee, with favour to-day the prayers of thy Church for the deliverance of thy servants from their troubles. Let not the malice of man prevail against them. Let thy divine Majesty correct them, but with judgement. Let neither their own iniquity nor the enmity of others avail to work them evil. In whatsoever thing they sin against thee do thou pardon it, and forgive every one of them their offences. Give them relief from anguish of heart and all infirmities of mind and body. That so they may turn unto thee with true compunction of heart, and, being directed by thee, may cease to grieve, and upheld by thee, may set at naught all adversity, and, having been chastised by thee, may henceforth seek thy face with all diligence. Who livest.

The three evening prayers that follow are from a mediaeval MS. Primer.

(78) Oriatur in nobis, Domine, nascentibus tenebris, aurora

Now that the darkness gathers, let the dawn of righteousness

justitiae : ut, peracta die, tibi suppliciter gratias agentes, etiam mane dignanter respicias vota solventes. Per.

arise in our hearts, O Lord : so that on us, who give thee humble thanks at the close of day, thou mayest look with favour in the morning, as we pay our vows unto thee. Through.

(79) Tuus est dies, Domine, et tua est nox : concede solem justitiae permanere in cordibus nostris, ad repellendas tenebras cogitationem iniquarum. Per.

The day is thine and the night is thine, O Lord ; grant that the sun of righteousness may ever abide in our hearts, to drive away the darkness of evil thoughts. Through.

(80) Gratias agimus tibi, Domine, custoditi per diem : grates tibi exsolvimus, custodiendi per noctem. Representa nos, quaesumus, matutinis horis incolumes, ut nos omni tempore habeas laudatores. Per.

Preserved by thee throughout the day, we give thanks to thee, O Lord ; and to thee we pay our vows for protection during the night. Bring us safe, we beseech thee, to the hours of morning, so that thou mayest at all times receive our praises. Through.

FOR GENERAL USE

(81) Deus, qui humanae substantiae dignitatem et mirabiliter condidisti et mirabilius reformasti : da nobis, quaesumus, ejus divinitatis esse consortes, qui humanitatis nostrae fieri dignatus est particeps. Qui tecum. —*Gregorian.*

O God, who at the beginning didst marvellously establish the dignity of man's substance, and hast now yet more marvellously restored the same : grant that we may be made partakers of his divine nature, who vouchsafed to become partaker of our human nature. Who with thee.

A prayer specially well known from its having long been used, with some slight alteration, in the Roman Missal, for the blessing of water at Mass.

(82) Deus, in cujus praecipuis mirabilibus est humana reparatio : solve opera diaboli ; et mortifera peccati vincula disrumpe : ut, destructa malignitate quae nocuit, vincat misericordia quae redemit. Per.—*Gelasian.*

O God, amongst whose most wonderful works the restoration of fallen man stands first ; destroy thou the works of the devil, and break the deadly bonds of sin : that the wickedness which was our destruction being done away, redeeming mercy may triumph. Through.

(83) Deus, innocentiae restitutor et amator, dirige ad te tuorum corda famulorum : ut quos de infidelitatis tenebris liberasti nunquam a tuae veritatis luce discedant. Per.—*Gelasian.*

O God, who restorest in us the righteousness which thou lovest ; fix upon thyself the hearts of thy servants : that those whom thou hast set free from the darkness of unbelief may nevermore forsake the light of thy truth. Through.

(84) Misericors Domine, fidelium tuorum Consolator et Doctor, auge in Ecclesia tua desideria quae dedisti ; et de intelligenda altitudine promissionum sperantium in te corda confirma : ut omnes adoptionis tuae filii lumen quod nondum ostendis fidei oculis incunctanter intueantur, et patienter exspectent. Per.—*Milanese.*

O merciful God, the Comforter and Teacher of thy faithful people, grant unto thy Church the increase of those holy desires which thou hast bestowed on her ; and strengthen the hearts of those that trust in thee to understand the depth of thy promises : that all the children of thine adoption may both now behold with the eye of faith the light which for a while is kept hidden, and with patience await its manifestation. Through.

(85) Omnipotens, sempiterne Deus, quem docente Spiritu Sancto Paterno nomine invocare praesumimus ; effice in nobis filiorum corda fidelium : ut

Almighty and everlasting God, whom, as thy Holy Spirit hath taught us, we are bold to call by the name of Father ; create in us the heart of faithful sons :

haereditatem promissam mereamur ingredi per debitam servitutem. Per.—*Milanese.*

that, duly serving thee here, we may be found worthy hereafter to enter upon our promised inheritance. Through.

(86) DEUS, apud quem nemo per se est innocens, nemo de suis meritis gloriosus: concede propitius ut, quum nobis nostra opera prodesse non possint, gloriosius tua misericordia succurrat indignis. Per. — *Milanese.*

O GOD, before whom no man is in himself without sin, nor hath of his own merits aught whereof he may boast himself: mercifully grant that, forasmuch as our own works can nothing avail us, thy mercy may with all the greater glory befriend those that are not worthy of it. Through.

(87) DEUS qui per coaeternam tibi sapientiam hominem quum non esset condidisti, perditumque misericorditer reformasti: praesta, quaesumus, ut eandem te inspirante tota mente amemus, et ad te toto corde curramus. Per.—*Milanese.*

O GOD, who by the wisdom which was with thee from all eternity didst create man when as yet he was not; and when he was lost didst in thy mercy redeem him; grant, we beseech thee, that by thy inspiration we may love that wisdom with all our mind, and press towards thee with our whole heart. Through.

(88) DEUS, apud quem perfecta sunt sacrificia fidelium, pia vota, et purae mentis obsequia; tu ad preces familiae tuae placatus intende: atque in sensus eorum per inspirationem tui amoris illabere. Per.—*Mozarabic.*

O GOD, in whose power it is to make perfect the offerings of thy faithful people, to grant unto them holy desires, and to make them serve thee with a pure heart; receive with thy gracious favour the prayers of this thy family: and enter into their hearts, inspiring them with love to thee. Through.

(89) MENTES nostras, quaesumus, Domine, lumine tuae visitationis

ENLIGHTEN our minds, O Lord, we beseech thee, with the light

illustra: ut esse, te largiente, mereamur et inter prospera humiles et inter adversa securi. Per.—*Gregorian.*

of thy visitation: that by thy gracious gift we may attain to humility in prosperity and freedom from care in adversity. Through.

The prayers that follow are for use in the Eucharistic Service.

(90) Audi, Deus meus, audi, Lumen oculorum meorum, audi quae peto, et da, quae petam, ut audias: audi me precantem pro populo tuo, et hoc munus oblatum suscipere dignare placido vultu. Concede mihi et pro quibus te peto *N.* remedium flagitatum. Nam, si despicis, pereo: si respexeris, vivo. Si justitiam meam intenderis mortuus foeteo; si misericordiam respexeris foetentem me suscitas de sepulcro. Suscipe ergo precem quam tibi defero, et tribue remedium quod a te expeto. Per.—*Mozarabic.*

Hear us, O our God, hear, thou Light of our eyes, hear that which we ask of thee, and grant us even this—that thou mayest hear. Hear us as we pray for thy people, and vouchsafe with the favour of thy countenance to receive this our sacrifice which we offer unto thee. Grant both to us and to those for whom we pray the mercy which we implore. For if thou contemnest us, we perish: but if thou regardest us with thy mercy, we live. If thou shouldst look on our own righteousness, behold, we are but dead and corrupt corpses before Thee: but if thou have regard to thy compassion, then thou raisest us up even from the pit of corruption. In mercy, then, receive the prayers which we offer before thee, and grant to us the mercies which we supplicate of thee. Through.

It will be observed that this is in the original a prayer of the celebrant individually.

(91) Prosint nobis, Domine, frequentata Mysteria: quae nos a

May our attendance, O Lord, at thy holy Mysteries avail to

cupiditatibus terrenis expediant, et instituant amare caelestia. Per.—*Leonine.*

the profit of our souls: both setting them free from earthly lusts and confirming them in the love of heavenly things. Through.

(92) Deus, de cujus gratiae rore descendit, ut ad Mysteria tua purgatis sensibus accedamus: praesta, quaesumus, ut in eorum traditione solemniter honoranda competens deferamus obsequium. Per.—*Gelasian.*

O God, forasmuch as by the sending down of the dew of thy grace alone it cometh that with pure hearts we approach thy Mysteries: grant, we beseech thee, that in their celebration, which is worthy of all lowly reverence, we may render to thee acceptable service. Through.

(93) Percipientes, Domine, gloriosa Mysteria referimus gratias; quod in terris positos jam coelestium praestas esse participes. Per. —*Gelasian.*

For this especially, O Lord, do we who receive thy holy Mysteries give thee thanks: that therein thou dost vouchsafe to make those who are yet on earth partakers of the bread of heaven. Through.

(94) Suscipe, quaesumus, Domine, devotorum munera famulorum; et tuis divinis purifica servientes pietate Mysteriis: quibus etiam justificas ignorantes. Per.— *Gregorian.*

Receive, O Lord, we beseech thee, the oblations of thy faithful servants; and of thy compassion cleanse the hearts of those who attend upon thy divine Mysteries: even though we know of nothing in ourselves for the which thou shouldest justify us. Through.

(95) Praesta, quaesumus, Omnipotens Deus, ut, de perceptis muneribus gratias exhibentes, bene-

Grant, we beseech thee, Almighty God, that we, receiving with thankful hearts these thy

ficia potiora sumamus. Per.—*Gregorian.*

gifts, may thereby prepare ourselves to receive from thee an ever greater fulness of thy grace. Through.

(96) Praesta, quaesumus, Omnipotens Deus, ut hoc tuum Sacramentum non sit nobis reatus ad poenam, sed intercessio salutaris ad veniam : sit ablutio scelerum, sit fortitudo fragilium, sit contra mundi pericula firmamentum. Per.—*Milanese.*

Grant, we beseech thee, Almighty God, that the receiving of this thy Sacrament may not bring upon us guilt for our future punishment, but may rather be a saving means of attaining pardon : may it be the cleansing of our sins, the strengthening of our weakness, and a sure defence against the dangers of this present life. Through.

(97) Repleti cibo spiritalis alimoniae, supplices te deprecamur, Omnipotens Deus, ut hujus participatione Mysterii doceas nos terrena despicere et amare caelestia : atque omni nexu mortiferae cupiditatis exutos, regno perpetuae libertatis consortes efficias. Per Dominum nostrum.—*Gelasian.*

O Almighty God, we who have now received the sustenance of spiritual food beseech thee that, through the partaking of this Mystery, thou wouldst teach us to despise earthly things and set our hearts on the things which are in heaven : that, being set free from every bond of deadly concupiscence, we may be made partakers of thy kingdom of eternal liberty. Through our Lord.

The three prayers with which I conclude aré not ancient, but are given here by way of showing with what facility prayers may be furnished, free from the flat wordiness and indirectness of most modern English examples. The first two adhere to the normal structure of the collect, the third contents itself with simple supplication :—

FOR THE ROGATION DAYS

(98) O God, by whose good providence alone we receive the fruits of the earth in due season ; we beseech thee of thy mercy to send us such weather, that our fields may bring forth abundantly : so that in the time of harvest we may give thee thanks with gladness and joyfulness of heart. Through.

AGAINST SLOTH

(99) O Lord Jesu Christ, whose meat was to do the will of him that sent thee and to finish his work ; grant, we beseech thee, that we never fall into sloth, to the neglect of our duty toward thee : but may ever continue in the strenuous performance of thy holy and blessed will. To thy honour and glory, who livest.

FOR PERSEVERANCE

(100) Grant, O Lord, we beseech thee, that in this our battle of life we may never faint nor be weary : but warring ever in thy service against our deadly foes, may at length obtain victory, and that rest which thou hast promised to thy faithful servants. Through.

Finis.

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